DOCUMENT RESUME

ED 235 955 RC 014 392

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TITLE A Planning Process to Implement Community Based Education, Fort McDowell, Arizona
INSTITUTION Arizona State Univ., Tempe. Center for Public Affairs.
SPONS AGENCY Department of Housing and Urban Development, Washington, D.C.
PUB DATE 18 Apr 81
GRANT CPA-AZ-09-00-10-18
NOTE 34p.
PUB TYPE Reports - Evaluative/Feasibility (142) -- Reports - Descriptive (141)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS Adult Education; American Indian Culture; *American Indian Education; American Indian History; American Indians; *Anglo Americans; *Cultural Differences; *Educational Objectives; Elementary Secondary Education; Preschool Education; *School Community Relationship; Self Determination; Self Esteem; Status; Values; Workshops
IDENTIFIERS Arizona (Fort McDowell); *Community Based Education; Cultural Maintenance; *Yavapai (Tribe)

ABSTRACT

The process of planning for community based education for the Yavapai Indians of Fort McDowell, Arizona, involves developing educational goals and objectives based on an understanding of the conflicts between the Anglo and Yavapai educational systems and considering the function of community education within the Fort McDowell setting. The conflicts in the two educational systems stem from differences in perception of individual value. Yavapai education is tied to the family and the community, and specific educational objectives exist for ages 0-2, 3-5, 6-12, 13-25, 25-45, and over 45. The Yavapai community values each person as an individual without regard to achievement in institutional settings. In contrast, Anglo education is separate from the community and the family. The Anglo community values individuals for the skills and work they can perform as they pass through a series of institutions related to their stage in life. Community based education should develop formal educational training and instruction that is compatible with community values and should integrate that education with daily learning in community activities. Therefore, community based education for Fort McDowell should combine basic skills instruction in reading, writing, English, and math with instruction in the Yavapai language, history, and values. (SB)

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A PLANNING PROCESS TO IMPLEMENT COMMUNITY BASED EDUCATION

FORT MCDOWELL, ARIZONA

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April 18, 1981

Arizona State University, Tempe. Center for Public Affairs.

The preparation of ths report was financed in part through a Comprehensive Planning Grant from the Department of Housing and Urban Development, under the provisions of Section 701 of the Housing Act of 1954, as amended. Comprehensive Planning Grant Number CPA-AZ-09-00-10-18.

RC014392

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A PLANNING PROCESS TO IMPLEMENT COMMUNITY BASED EDUCATION, FORT MCDOWELL, ARIZONA

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A PLANNING PROCESS TO IMPLEMENT COMMUNITY BASED EDUCATION, FORT MCDOWELL, ARIZONA

The following report is one part of the Fort McDowell 701 Comprehensive Planning Document completed in 1980. It is reproduced with minor revisions. The report describes a unique planning process which was used to create community based education for the Fort McDowell Yavapai community. Central to the process is the idea that education is only one part of the complex dynamics within any community. Those communities with unique cultural backgrounds like Native American communities need to redefine education as community based instead of Anglo based. By so doing, communities can create effective education programs which not only teach skills, but also teach the values and beliefs necessary to maintain and strengthen Indian culture, community and family.

THE CULTURAL ELEMENT AND THE EDUCATION ELEMENT
THE FORT MCDOWELL 701 COMPREHENSIVE PLAN

I. INTRODUCTION

Culture is man's "learned behavior acquired by experience."[1] Cultures vary for different cultural groups, and represent the "way of life of a group of people...(the) patterns of learned behavior which are handed down from one generation to the next through the means of language and imitation."[2] This definition is very important for a plan about both culture and education. Most important is the relationship between culture and learning. Culture represents "learned behavior", of a group. Culture, then is something learned, and implies educational processes already exist within any community. A good education program will attempt to identify traditional education patterns and skills that exist within different cultures, and then design an education system which uses those patterns in creating the education programs which meet the needs of today. These traditional learning patterns will be identified and stressed within this report. The result is a comprehensive plan for Yavapai culture and education for the Fort McDowell Community.

Education now is often thought of as something that occurs only in school. Children from the community are sent to school to learn, which is their job at school. When they return home, they have a whole different set of expectations, and must follow a different behavior pattern. In the community,

they interact with their family, friends and community members in patterns which follow more traditional Yavapai culture than the behavior patterns they learn at school.

In fact, education is not separate from the community. In schools, children learn skills such as reading and writing, but they are also taught how to behave in a classroom. "Don't fight!" "Sit quietly!" "Pay attention!" "Keep busy!" These values may or may not be the same as they are expected to follow when they are at home. The students have to learn how to behave in two settings, one in school, and one at home. This mixing of two value systems or cultures is very complicated, especially for children, and is the apparent cause of many problems in education, as will be demonstrated in later sections.

This report is interested in resolving problems and developing a plan in Yavapai culture and in community education. Under culture, the following questions will be answered. "What are the unique values and resources within Yavapai culture?" "How can these be maintained and passed on to the young people in the community?" These questions will be answered by the first sections of the report dealing with Yavapai culture.

The second group of chapters describes the community's need for education. "What types of educational programs are available?" "What kinds of programs are needed?" "How can these programs be carried out to support both Yavapai culture and the need for young people to receive a modern education to be successful in the Anglo world?" These questions will be

resolved in the second section of this report under education.

Each general heading, culture and education, end with a section of goals and policies approved by the Tribal Council. These goals and policies set the guidelines for future programs and serve to direct staff and notify other agencies of the community's needs and desires in these areas.

This report is written for the older people in the community, who are the best teachers because they most understand Yavapai culture. It is also for the young people in the community who must learn to be Yavapai as well as successful in an Anglo world. Only by the efforts of each group, working together, can the objectives of this report be carried out.

[1]Barnouw, Victor, An Introduction to Anthropology, Vol.2, Ethnology, III,
[2]Press, 1971, 10
IBID.11.

II. COMMUNITY EDUCATION AT FORT MCDOWELL

A. INTRODUCTION

The concept of community education holds the greatest promise for the future of Indian education and the possibilities of self-determination. The Rough Rock Demonstration School and the Ramah Consolidated School system stand out as examples of what can be done through the integration of education in the schools with the everyday activities of Indian communities. The residents of these communities have actively organized to control and direct the education which goes on in their schools.

At Ft. McDowell community members are active participants in the development and delivery of educational programs, but this was not always the case. From the turn of the century until the 1930's, Ft. McDowell community members were forced to attend boarding school, where they could not speak their own language or practice Yavapai customs. Many elders remember being roped and tied in wagons, and taken to the boarding school in Phoenix. For some it took months, even years to find where they were from, and who their relatives were.

Following the Indian Reorganization Act in 1934, a day school was established at Ft. McDowell. This one room schoolhouse allowed the students to remain at home while attending school, and became a community activity center. The school was very successful, and many of the community leaders of today were students at this school, as shown by the photo on the cover.

The day school closed during the 1950's, however, and students were bused to the Scottsdale School District, and later to the Mesa Community School District, where most attend school today.

Education has always been seen as a force in controlling or destroying Indian culture. Establishment of the community school, and now the community education process, allows the community to determine its own destiny, and the values to be taught in its school system. The issue of location of the school and education program is critical to community education. A listing of student enrollment by school is shown for 1980 in Figure . As can be seen, a large number of high school students still attend boarding school. There are advantages and disadvantages in boarding school education as it exists today.

The advantages of the boarding school are:

-exposure to Indian students from other communities

-ability to participate in sports and other activities which may not be possible in large public schools

-a more comfortable class setting with other Indian students

-a more controlled environment where more discipline is exerted on students than in the home

Disadvantages of boarding schools include:

-separation of students from their home, their family and their community

-isolation of students from non-Indian students and experiences

-a generally lower quality education provided by boarding schools.

Irregardless of these issues, it is clear that for young children under twelve the best education is directly related to their community, where they have community and family support. By the time they reach boarding school age, if they choose, they may wish to attend boarding school. Many educators feel, however, that the disorganization and separation of the student from his family and community are too great

and that in general, education should take place within the local community, or as close to that community as possible.

B. Defining Community Education

Community education means providing education--the teaching of specific skills needed for survival--in the context of the community within which this education takes place. For Fort McDowell, this means providing instruction in basic skills like reading and writing English and math, which are required for employment and survival. It also means instruction in Yavapai language, history, and values, for the survival of Fort McDowell as a unique Yavapai community. Community education is a blending of teaching skills needed for development and employment, and teaching values and Yavapai traditions. The function of community education is to develop training and instruction in school which is compatible with the values of the community, and to reintegrate formal education, in the schools, with the daily learning which goes on in all activities within the community.

C. The Community Education Process

The development of a community education framework has been underway at Fort McDowell for some time. The pre-school program started in 1973, as a result of community requests and B.I.A. support. An advisory committee was created, and has taken an active role in the direction of the pre-school program. It consisted of parents and community members interested in education. The Tribe also had an education committee, which was responsible for resolving educational problems and providing some limited community support for students in boarding schools.

In 1976, under the H.U.D. 701 Comprehensive Planning Program, a grant was submitted to establish a summer program under the Johnson O'Malley Indian Education Act. A J.O.M. parent committee was established, and in addition to successfully offering recreational and tutorial services during the summer, the committee took over responsiblity of J.O.M. funds, and developed a year round educational assistance program for public school students. Community members were placed in the Mesa schools as student advocates/tutors.

In 1978, junior high school students, with J.O.M. staff support sponsored and carried out a Yavapai day for Fremont Junior High and Salk Elementary school. Elders and community members from Fort McDowell attended, and participated in basketmaking and explaining Yavapai language and history. Students put on a one-hour program to explain what it meant to be a Yavapai. The program was a great success.

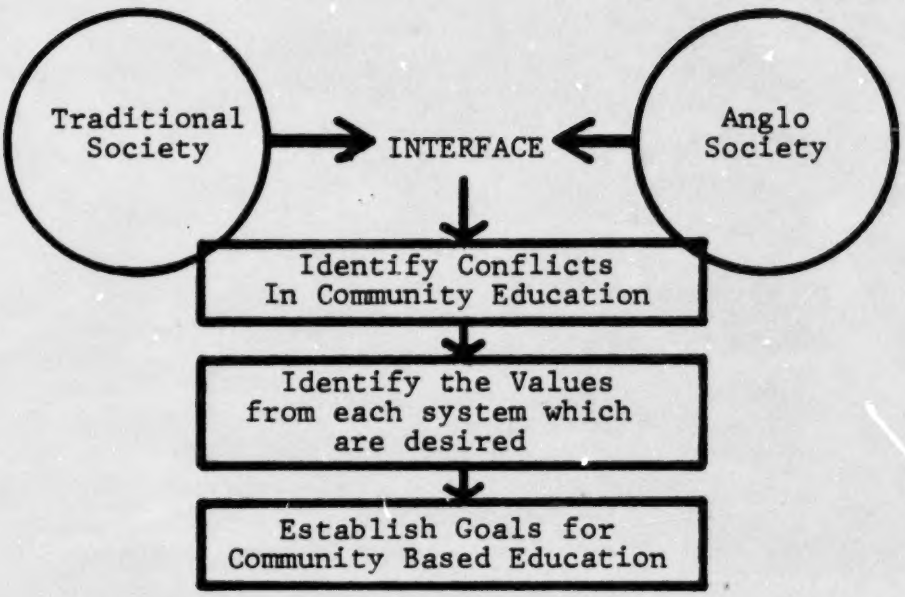
An important part of all education programs is that all ages must take part if they are to be effective. Such has been the case with the pre-school program, where community members have built traditional wick-i-ups, demonstrated basket making, and taught Yavapai language. As a result of the Yavapai language training project described in Section II, pre-school staff have developed Yavapai language instruction into the everyday activities of the school.

Adult education programs funded through the B.I.A. and Scottsdale Community College were initiated in 1978, including a G.E.D. program taught in Fort McDowell by Pat Mariella, and special non-credit S.C.C.

courses in Yavapai language and basketmaking taught by elders in the community.

The 701 Program provided a series of in-house workshops to initiate a comprehensive community education program in 1978. These workshops started the process of identifying community needs based upon the traditional Yavapai and Anglo models of education in the previous sections. Through these workshops the community participants and educators involved realized that many of the most critical problems in education were caused by conflicts of the differences in the two systems, rather than any of the generally accepted reasons of poor teachers, poor schools, lack of interest by parents, lack of interest by students. It was found that many of the major educational problems could be identified through analysis of the interface or coming together of the two cultural systems. This analysis was completed to identify conflicts in community education, as shown in Figure II-1.

FIGURE II-1 SYSTEM METHODOLOGY FOR COMMUNITY BASED EDUCATION


Traditional Society
INTERFACE
Anglo Society
Identify Conflicts In Community Education
Identify the Values from each system which are desired
Establish Goals for Community Based Education

III. TRADITIONAL YAVAPAI EDUCATION

The place to begin to establish education goals and objectives for today is in the past. How was education a part of Yavapai culture? How did children learn Yavapai language, cooking and plant gathering, hunting, the stories, and the skills of basketmaking and pottery?

Education today means schools away from home and family with professional teachers. For the Yavapai of the past, education was one of the most important parts of every day life. Each member of each band was depended upon to contribute to the survival and enrichment of the group. Cultural values, legends and traditions all helped teach young people the way of the Yavapai.

To understand how Yavapai learning took place, we will identify different age groups, their skills, and their role in the learning process. The model of Yavapai age groupings are shown in FIGURE III-1.

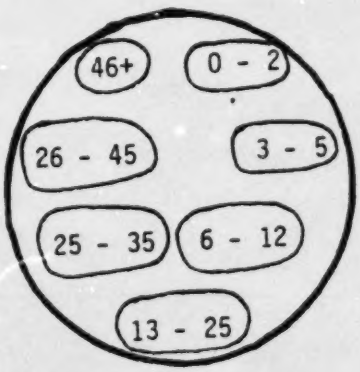


Figure III-1

The Yavapai of the 1850's were hunter gatherers, living in small groups or bands of 14-20 members, usually an extended kinship unit. These bands ranged throughout large areas with no permanent residence, although most bands were named

Fish Creek's entrance to the Salt River was one of these meeting areas, where early Spanish found over 300 wickiups in the 1580s.[1] Runners were sent out to call bands together for other special celebrations or ceremonies.

Within this system, two factors are very important. First, every member of every band was valuable, and was recognized and accepted by the others. Although bravery and skills were rewarded, every member had a place in the community. Second, the most respected people were those who had experienced the most--the elders. These elders were important decision-makers, but they also were the ones who were dependent on as teachers, to pass skills and values on to the children. Both of these factors will be very important in designing educational programs today in later secions of this report.

The following secion describes the role of each age group in Yavapai society, and their relation to education.

0 - 2 This age groups was especially important. When a child was born the child was recognized and welcomed as a member of the group. Infant deaths were common and children who survived these first years would become the strength of the band for the future.

The acceptance of the child, and creation of a role for him--how to act toward relations, existed at birth. As the child grew, he became more aware of his role by experiencing it.

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[1]A. H. Schroeder. A Study of Yavapai History (New York: Garland Publishing Company), 1974.

Since bands were often on the move, cradle boards were used to restrain and protect the very yo ng. These young children stayed with the women of the band, who would often sing or speak to them.

3 - 5 years. During this period, the child began to speak, from listening to others and being spoken to. The children would learn songs, games, stories and legends from elders in the community. They also learned many activities such as gathering wood, and the every day responsibilities of the community.

6 - 12 years. This period was very important for both the development of the child and the community. Young people in this age group were responsible for many of the routine chores required fo the survival of the community. These activities they learned from their elders or older children, and carried out with discipline. Rising before dawn, their activities included cooking, gathering plants and fruits, gathering wood, assisting in constructing shelters, and other other daily chores.

Although, discipline was taught from birth to keep babies quiet and restrained at critical times, the years from 6 - 12 is where this discipline became practiced through everyday life. Failure to learn self-discipline would lead to failure to survive for the group. Thus, legends and stories, as well as punishment for failures, directed these young people. Self discipline, working

for the benefit of the group, became as important as the skills learned during this period.

13 - 25 years. This young adult period was the time wher the children became full, responsible members of the community. During this period they often left their band to live with another, through marriage or other kinship obligations.

The young men formally entered manhood, by demonstrating hunting skills, participating in the cleansing sweat bath ceremonials, and the mescal cooking. Young women participated in the sunrise ceremony, being initiated into womanhood and its subsequent responsibilities.

Many of the responsibilities as well as problems of marriage and family life were told in the Yavapai stories and legends. These taught the proper way of life. These stories structured the way of life for young people and the whole community.

26 - 45. This late or mature family period represented the most important work contributions of community. The culmination of skill development, these mature community members actively created the goods and crafts of the community.

45 + . The role of the elders in traditional Yavapai society cannot be overstated. Looked upon in time of crisis and decision, the elders spoke from experience. Although decisions were made by consensus, the elders were looked upon to guide the decisions.

Their skills in plant gathering for foods and medicines, stories and songs, their leadership in ceremonies, and knowledge of Yavapai was highly respected. As such their time spent with the youth was valued as an opportunity to learn. It is in these settings that what is unique to Yavapai culture was preserved and maintained over generations.

IV. ANGLO EDUCATION

To understand many of the problems in Indian education, we must realize that for the most part the education system as it now exists is Anglo education. It is quite different than the traditional Yavapai education in Section III. This section will describe how Anglo education functions, creating an Anglo education model.

The most critical difference between the traditional model of Yavapai education and the Anglo model is the relationship to community. In the Anglo model, education is clearly separated from the family and extended family. Education takes place in institutions separate from the community, and in general by 'experts' who are teachers, who teach skills needed by the system. The education process is therefore separated from other aspects of the community. Learning is not the same as living. Learning occurs in the school and living occurs at home and in the local community.

A second difference within the Anglo education model is that the individual does not have the same 'value' at birth as in traditional Yavapai education systems. For many Anglo families, the value of their baby comes from comparison with skill development and meeting their expectations. Anglo parents talk to their babies, read to them, stimulate them to develop as rapidly as possible. Questions like: "How old is your baby?" "Is it talking yet?" "Can it walk yet?" "Can it talk yet?" reflect the fact that the value of the baby is not his or her existence as part of the community, but in the performance of specific skills or tasks which indicate a relative level of development. A functional description by age groups will further describe the Anglo education model.

0 - 2 years. Babies have great value at birth, but soon after are evaluated not solely for their existence, but by their ability to learn and respond to stimuli. Talking, reading and verbalizing are activities which are practised with very young babies, and their skills in these areas establish their value. The object is to have the child learn these skills so that in later life--school and employment--the child will be able to perform.

Children, particularly babies, are generally brought up by one person, the mother, who spends the most time with the child. Contact with others is generally limited during the first two years.

2 - 5 years. An increasing number of children spend this period of their lives participating in pre-school programs. Since Ft. McDowell does have an active pre-school, we will assume this feature as part of the Anglo model. One critical aspect of the pre-school is that it is physically separate from the child's home and family. Although quite informal, it is an institution. As we shall see, much of the activities and education of the Anglo model trains the individual to perform in institutional settings(school and work). Pre-school activities are related to the development of skills in verbalization, color and symbol identification, physical development and appropriate behavior patterns in school and in activities with other children.

The child is placed with strangers, persons who often change, and classmates, who also change. The child has two separate communities to function in. One, his family and community, and two, his pre-school.

6 - 12 years. This age group is formally introduced to institutional skills and behavior patterns through school, an institution of learning.

It is separate from home and family, yet the value of the student at home is often related to his or her performance in school. The home, generally a nuclear family comprised of a mother, father and children, often reflects the feedback system set up in the institutional setting. If a child gains high grades, he or she is rewarded. If average or low marks, the child may be punished, and encouraged to work harder.

Students during this time learn discipline--how to be quiet and sit still during long hours of class--and rewards--how to perform skills for positive reinforcement through the institution and home. These rewards take the form of recognition within the institution(grades) and at home(priviledges). Students learn to evaluate their own performance under this system. If they learn fast, they gain recognition. If they are learning slowly or are not prepared for advancement, they think of themselves as failures, and of the institution as creating their failure.

13 - 20 years. This age student is critically evaluating his or her performance in the institution and the nuclear family. Based upon this self-evaluation, with support from evaluation by the institutions, these young people begin to develop career direction. If they are receiving good grades, they may consider college. If only average, they may go to vocational or technical school. If they make poor grades, they may not go to school, but enter the job market in a limited range of opportunities. This self-evaluation process is perhaps the most critical for the future of the individual in Anglo society, because it determines to a large extent what potentials the student has in future employment and success opportunities within the institution of work.

Indian students at this age recognize that their value is not determined by an alien institution, and have their traditional extended family community for support. They may properly recognize that they are behind others in their skill levels, but that should not affect their value as a person. Because teachers and school staff often feel that it does affect their value as a person, the student is often in conflict with the institution. An intelligent decision for someone with self-confidence which comes from community support is to withdraw from the institution, by dropping classes or dropping out of school. The conflict in educational programs is brought out most strongly in this relationship of the student to the values of the institution or the values of his community. More will be said about the possible resolution of this conflict in the next section.

20 - 30 years. The major activities for this age group are integration into the institutional work force, based upon a re-evaluation of past performance in skills in educational institutions. In some cases, training continues, with experimentation in a variety of jobs and job settings. For Anglos, these decision processes are commonly completed during the early thirties, where employment patterns become established.

In addition , during this period, individuals generally leave their own nuclear family unit in which they grew up, and establish their own nuclear family unit. Relation to the institutions, most significantly the workplace, often are considered more important than relation to the family unit.

30 - 60 years. This period comprises the most productive years of contribution

to the workforce, as well as rewards(economic and status) from the workforce. The purpose of work in its institutional setting is to organize the over 200,000,000 people in this country into a productive system where exchange of goods and services can occur. It is through work that one gains rewards through the system to continue its existence. In the traditional Yavapai system, it is not work, but cooperation which established the success of the individual. This success is recognized within the individuals who are members of the community, rather than symbolic display of goods made available through the cash rewards of the system.

In a similar manner, those who are not productive, or do not fit the institutional requirements of the Anglo system are ostricized. They have the low status jobs, the low income jobs that persons who have been properly 'educated' to the institutional system would not take. They may have no work at all. One or two million of these persons is a small price to pay in a system that consists of over 200 million people. In a small community, such as Fort McDowell, the cost of not providing training and employment for even one individual is too great for the community to bear. If the community is to continue, it must redefine the activities of education and work so that its members can participate and feel a part of the people that live and work there.

60 + years. The final stage within the Anglo system is retirement. This stage has been associated with great stress in recent years. This stress results from the fact that for an individual's life, his or her value is directly associated with the ability to produce, to work. Through

retirement or old age the person reaches a point where he or she is unable to work. When the individual's value has come from the institution work, this inability to work makes the person feel worthless, and indeed, for the institutional system, based upon work as the central functional determinant of value, the person is worthless. Without work, the institutions and thus the families have little value for persons. Although the individual may be extremely wise, this wisdom can no longer be related to work, and therefore has no great value to society. The individual generally remains in a nuclear family setting until unable to do so, at which time the person is placed in a nursing or retirement home, a final institution.

This system functions exactly opposite in the traditional Yavapai system, where the elders are recognized for their wisdom in community decision-making, and have the most important roles in the community. Again, the association of the value of a person with work or production, rather than his value as an individual within a community is critical in identifying problems of young people today who live in a more or less traditional Yavapai community, at least in the minds of most of their parents and grandparents, but yet who function in an academic (Anglo) school and workplace setting.

The solution to this dilema appears to be in re-establishing the community context for education, so that young people in the community can learn the skills needed to function effectively in the Anglo school and workplace, yet also maintain the values, culture, language and traditions of the Yavapai. The next section will discuss this process in the context of community education.

V. IDENTIFYING CONFLICTS IN THE TWO VALUE SYSTEMS

The conflicts or issues are described for each age group below.

0 - 2 years. Major differences exist in the attitudes toward infants between Anglo and Yavapai culture. The value of the individual in Yavapi culture is from participation, including participation in community life even as an infant. Anglo children are expected to perform. Their parents read to them, and talk to them extensively to increase their verbal skills. Programs to stimulate verbalization and motor skills by teaching parents, grandparents and friends how to carry out the development of the baby can be initiated, and these activities do not in any way detract from the individual's value as a Yavapai.

2 - 5 years. The same verbalization and motor skill development is an important part of Anglo training, but again not a strong feature in Yavapai culture. Techniques to increase parent and friends activities with children in these ages as part of family or community activities is important. Particularly reading to children, and allowing children to color and draw is important. Pre-school activities strengthen the child's skills, yet because the program is in the community, also maintain community support and participation.

Traditional Yavapai society had elderly participation with the children, and as teachers, in addition to children immediately older than the age group. Programs which include elderly and all community members in contact with students at the pre-school are critical. Equally as important is the contact and learning which takes place between the children of this age group and those immediately older, who are attending public schools. These students have been encouraged to work together and play together.

6 - 12 years. This is a critical period in the Anglo educational process of skill development. Children at this period are exposed to feedback on their work, and this feedback is often translated into "How valuable are you?" It is very critical at this time for the student to feel secure about his value, both in the school and home settings. Yavapai culture traditionally has provided strong support and self-confidence for community members. This provides support for students in the home setting, but often does not relate to the student's activities in school. Parents and community members must be able to support students in school, and offer them the same security they

feel at home when they are at school. This means trying to understand the activities of the school, and to support the student in those activities.

At the same time, it is very important for the school to recognize that Yavapai students are unique and creative students, who can carry out assignments and perform in school as well or better than any student, and at the same time have cultural knowledge and language skills that other students lack. Instructors in public schools must be made aware of Yavapai values, so that they can understand the actions of children in the classroom.

The best manner for this to occur is to include community members in the daily activities of the school. Such a program has been carried on through J.O.M. funding since 1978. Parents and community members attend school to better understand what is going on there, and to help teachers understand what is most important in the learning process that the parents are most concerned about.

13 - 20 years. This period is when students in Anglo schools determine their career directions. For many Yavapai students, they have taken the feedback of bad grades and complaints from their instructors, and made a reasonable decision to leave school. From their Yavapai culture they know their own value as individuals and their potential. If the schools cannot recognize these values, than there is something wrong with the schools.

In the community education program, this negative feedback must be redefined so that both the student and the community understand it. Instead of skipping school, or transfering to boarding school, in a community education context the individual can learr the skills needed

to complete school successfully. This requires committment from parents, community members, school teachers and administrators and the students.

In traditional Yavapai society this age was recognized as a maturation point, where youngsters left the chores and responsibilities of children and accepted the responsibilities of adults within the community. Some recognition of the importance of education and the learning activities undertaken by these youth might provide community support. Integration of Yavapai history and language both inside and outside school is also important during this period of development.

20 - 30 years. In the Anglo culture, this period is a time of experimentation with different life styles. These activities are generally career directed, and result in employment which the individual is seeking. In Yavapai society this was a period of learning and work for young adults. Many of the activities of the community were carried out under the direction of elders. Young people were not expected to have the experience and knowledge to make major decisions and take responsibility during this time.

In the Anglo system, skill development rather than wisdom is rewarded in job performance. Young persons in this age group are expected to take responsible actions, and particularly dealing with employment, to make career decisions and to direct themselves toward their career goals. Community activities which make young people aware of their responsibilities and develop career goals are very important for the community education program.

30 - 60 years. Both Yavapai and Anglo systems required major demands--work--from persons within these ages. The Anglo system has over-emphasized

the importance of this work, so that often a person's value is thought to be derived solely from work, rather than from family and friends. At this point, Yavapai culture recognized that work is only part of life, only part of the community's activities. Participation in those other activities--ceremonies, history, recreation activities--are as important as work within the community.

Attendance and participation in sports activities today is an important illustration of community activities which are as important as work in an individual's or family's everyday life. These shared activities through time form the features and values that are unique to the Fort McDowell Yavapai community. Community education programs include recreation activities, community activities as other elements in the same community learning or community development process.

60 + years. The importance and significance of elders in the Yavapai education process cannot be overstated. These are the community leaders and possess skills and knowledge which is irreplacible. It can only be transfered to younger community members by interaction and involvement of the elderly in all aspects of education in the community. This learning can take place in schools, in community activities or classes, and in family settings. It needs to take place or community education will be totally ineffective.

From this general identification of conflicts and issues in community education, a series of community education goals will be developed in the following section.

VI. GOALS AND OBJECTIVES FOR COMMUNITY EDUCATION

The establishment of community goals and objectives for community education is an ongoing process. It did not start, nor will it end, with this report. The purpose of this report, and these stated goals and objectives is to stimulate community discussion and participation in educaitonal programs and processes. Schools, and education, cannot take place without community input and direction. This section will provide a general guide for the development of educational programs and activities, and suggest increased coordination of existing programs. In a period of declining support for education programs, it is contingent upon the local community members to support existing programs, develop new programs, but most important, to support the community education process and those members of the community directly affected by education programs. These goals are simply a community statement of direction to support existing and future programs which will increase the skill development while preserving the values and integrity of Yavapai culture for the Fort McDowell Indian Community.

0 - 2 years.

Goal: To promote the development and learning potentials of infants through increased awareness of verbalization and motor development activities which can be carried out by parents, grandparents and community members.

Objective: Gain support for infant education-development program.

Objective: Provide training to parents, grandparents and community members on child development

2 - 5 years.

Goal: To promote and stimulate the learning skills and development of these youth to prepare them for school, to develop skills in relating with others, and to provide an awareness of Yavapai language and culture.

Objective: To support the Fort McDowell pre-school

Objective: To include community members in all aspect of the pre-school activities, and to promote Yavapai values of cooperation within a classroom setting.

Objective: To teach Yavapai language, culture, history, arts and crafts and other activities in the pre-school

Objective: To recognize the accomplishments of pre-school students

Objective: To support community members in participation in pre-school activities, particularly elderly

6 - 12 years.

Goal: To promote academic achievement of Yavapai students in public schools.

Objective: To provide community tutors and advocates to support students in the schools.

Objective: To encourage parents, grandparents and all community members to advise education programs through committees, and to visit schools and teachers regularly.

Objective; To recognize and support the efforts of young people attending school

Objective: To provide special programs in Yavapai history, culture, language and arts and crafts to Yavapai students in the community

Objective: To provide community support through youth programs, recreation, and other community activities.

13 - 20 years.

Goal; To continue support for academic achievement and career development for Yavapai students in public schools, boarding schools, and other programs.

Objective: To provide community tutors, advocates and counselors within the schools and in the community to support student development.

Objective: To encourage parents, grandparents and all community members to participate in committees which advise education programs, and to visit schools and teachers regularly.

Objective: To recognize the efforts of young people attending school, and to support those young people in the school as well as in the community.

Objective: To provide special programs in Yavapai history, culture, language and arts and crafts to Yavapai students in the achools and the community.

Objective: To provide community support through youth programs, recreation, career counseling and development, and community activities

20 - 30 years.

Goal: To support the continuing education and career development of young people in the community.

Objective: To provide career development, job training and job counseling in the community.

Objective: To create jobs and careers within the community through economic development programs to serve young people.

Objective: To offer community services and activities for the personal development and support of young people, including educational programs, recreation, college classes and other services.

Objective: To continue to provide special programs in Yavapai history culture, language and arts and crafts to community members

Objective: To provide opportunity for Young people to actively participate in community activities and decision-making.

30 - 60 years.

Goal: To stimulate personal development and learning through employment opportunities, continuing education, and community activities

Objective: To stimulate economic development to create jobs and careers for community members within the community and in the urban area.

Objective: To support community activities and participation in those activities.

Objective: To support participation in the educational programs and processes in the community.

Objective: To provide and support participation in programs in Yavapai history, culture, language and arts and crafts for community members.

60 + years.

Goal: To encourage the participation of elderly in all activities in the community, particularly those involving education of young people.

Objective: To support elderly participation in all levels of school programs

Objective: To support the development of classes and curriculum with elderly in Yavapai history, culture, language and arts and crafts.

Objective: To recognize the importance and the contribution of elderly in community activities

Objective: To provide community support for activities for elderly

These goals and objectives are not the end of the process toward a comprehensive community education program. They are a start, however, and continued activities within the framework of the Fort McDowell Yavapai

Community will lead to a future where Yavapai students are recognized as outstanding scholars, making important contributions to their own community and to the greater society. It will do this without destroying the unique values and traditiona of the Fort McDowell Community. This community education process will lead toward true self-determination for the community.